MEPHIBOSHETH;

OR,

The Lively Picture of a

LOYAL SUBJECT.

As it was delineated in a

SERMON,

Preached at *Sterling* on the 19. of *June*, 1660.
Being a day set a part, for publick and solemn
Rejoycing and Thanksgiving; for the happy
Restauration of the KING's most
Excellent Majesty to the exercise
of His Royal Power.

By MATTHIAS SYMSON,
Minister at *Sterling*.

1. KINGS 8. 66.

——*And they blessed the King, and went unto their tents joyfull, and glad of heart, for all the goodness that the* LORD *had done for* David *His servant, and for Israel His people.*

PSALM 18. 50.

Great deliverance giveth He to His King, and sheweth mercy to His Anointed ——

Edinburgh, Printed by *Ch. Higgins*, *Anno Dom.* 1660.

Matthæus Patricius Matthiæ

TO
His much honoured and well-beloved
FRIENDS,

Duncan Nairne Provoſt of *Sterling*, *Robert Stevenſon* late Provoſt, *Robert Burn*, *John Macknair*, *Robert Ruſſel*, and *Thomas Anderſon*, Baylies: *James Stevenſon*, Dean of Gild, *John Buchannan* late Baily, with the Deacon-conviener, Deacons of Crafts, & the reſt of the worthy Council of that City.

Much honoured, and dearly Beloved!

HAving been prevailed with, to make this Sermon publick, notwithſtanding that ſince the preaching of it, I did once bore it thorow for my own private uſe: I could not direct it more pertinently then to your ſelves, it having been preached to you, and publiſhed chiefly for their ſakes who are under your inſpection. As alſo, I have prefixed your names, that upon this occaſion I might teſtifie my thankfull ſenſe of your conſtant reſpects and love to me; which (contrary to the prediction of ſome, at my firſt entrance amongſt you) is now (after five years continuance in a moſt laborious miniſtry) rather at the growing, then de-

clining hand. Although (when first I undertook to serve you in the Gospel) I did truly resolve both to spend and be spent for you, notwithstanding that the more abundantly I did love you, the less I should have been loved: yet, I must confess, your rendering me kindness for my love and labours, hath not a little refreshed me, and lessened my very laborious task.

Touching this Sermon, I shall say nothing by way of Apologie; if after search, it be found agreeable to the Scriptures, receive it; if not, reject it. As my Speech and my Preaching was not with the enticing words of mans wisdom, So, neither is my writing. Amongst other circumstances in his Majestics happy Restauration, remembred in this Sermon, you will find, that his Return in a way of Peace, is especially taken notice of. And I could wish, that the people of this place would endeavour, that they may have their share of that blessing of Peace, *which GOD seems to be now giving unto his people. You have not (I hope) forgotten, that as soon as ever the waters of strife (which have long overwhelmed this City) did begin visibly to abate, I presented you with* An Olive-branch of Peace. *And oh! how much would it rejoyce my heart, to see you wear it as your principal ornament. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies; fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one minde. Let nothing be done through strife or vain glory, but in lowliness of minde; let each esteem other better then themselves. Finaly, Brethren, farewell, be perfect, be of good comfort, be of one minde, live in* Peace, *and the GOD of love and peace shall be with you.*

Edinburgh,
December 6.
1660.

Your faithfull and loving Pastour and Servant in the work of the Gospel,
MATTHIAS SYMSON.

THE

THE LIVELY PICTURE OF A LOYAL SUBJECT.

2. Sam. 19. 30.

And Mephibosheth *said unto the King, yea, let him take all, forasmuch as my Lord the King is come again in Peace, unto his own house.*

WE are called and come together, to rejoyce before the LORD, and to praise His holy Name, who hath said, *By me Kings reign, and Princes decree justice. By me Princes rule, and Nobles, even all the Judges of the earth.* He who is higher then the highest Kings of the earth; and hath on His vesture and on His thigh a Name written, KING OF KINGS AND LORD OF LORDS. Who (when provoked to anger) poureth contempt upon Princes, and is terrible to the Kings of the earth: He hath given great deliverance to His King (*our most Gracious Soveraign*) and shewed mercy to His anointed. May we not say, *when the LORD turned again our Captivity, we were like them that dream?*

It is not long, not many moneths (nay weeks) since the enemies of our Soveraign Lord the King did rejoyce over him, and said in their hearts (yea, and with open mouth too) *Ah, so would we have it, we have swallowed him up.*

But

But now hath the LORD made them ashamed, and brought them to confusion together that rejoyced at his hurt. He hath clothed them with shame and dishonour, that magnified themselves against him. Now therefore, let them shout for joy, and be glad, that favour his righteous Cause; yea, let them say continually, *let the LORD be magnified that hath pleasure in the prosperitie of his servant.*

And to stirre you up hereunto, I have made choice of this Text, which may fitly be entituled, *The lively Picture of a Loyal Subject.*

And Mephibosheth *said unto the King, yea, let him take all, forasmuch as my Lord the King, is come again in Peace unto his own house.*

For the better understanding hereof, we must look back unto the foregoing History.

David having made a Covenant with *Jonathan* the son of *Saul* (*a*) and being anointed King over *Israel* in *Hebron* (*b*) he enquireth if there were any of *Sauls* house left, that he might shew him kindnes for *Jonathans* sake. (*c*) And by *Ziba* a servant of the house of *Saul* (*d*) he is informed of *Mephibosheth* a son of *Jonathan*, who was lame on his feet. (*e*) Upon whom he settled all that pertained to *Saul* and to all his house (*f*): appointing *Ziba*, his sons, and his servants to till the land for him (*g*) But when *Absolom* stole the hearts of the men of *Israel* (*h*) and made himself King in *Hebron* (*i*): so that *David* was forced to flee (*k*), *Ziba* met him (*l*) and possessed him that *Mephibosheth* was in expectation to have the Kingdom restored to him (*m*). Upon which, *David* sequestred *Mephibosheth*, and gave all that pertained to him unto *Ziba* (*n*). But when *Mephibosheth* at *Davids* return vindicated himself (*o*), the King, not wholy revoking his sentence (as being it seems unwilling in that posture of affaires to disoblidge *Ziba*) nor yet (as some think) returning to his first decree (*p*) appointed the land formerly given to *Mephibosheth*, now to be devided betwixt him and *Ziba* (*q*) *And* Mephibosheth *said unto the King, yea, let him take all, forasmuch as my Lord the King is come again in Peace unto his own house.* As if he had said,

(*a*) 1. *Sam.* 20. 15, 16, 17.
(*b*) 2 *Sam.* 5 3.
(*c*) 2. Sam. 9. 1.
(*d*) ver. 2.
(*e*) ver. 3
(*f*) ver. 9.
(*g*) ver. 10.
(*h*) 2. Sam. 15. 6.
(*i*) ver. 10.
(*k*) ver. 14.
(*l*) 2. *Sam.* 16. 1.
(*m*) ver. 3.
(*n*) ver. 4.
(*o*) 2. *Sam.* 19. 24. to 29.
(*p*) 2 *Sam.* 9. 9. 10.
(*q*) ver. 29.

ſaid, *My grief hath been ſo great for the trouble by which my Lord the King hath been afflicted; and ſo great is the ſincere joy that I have at his return to his own houſe in Peace, that I am wholy regardleſs of my own particular concernments; and am well contented, not only to devide the land with* Ziba, *but to let him take it all unto himſelf.*

So that there are four points of Doctrine which do naturally flow from the Text.

1. A truly Loyal Subject, will account nothing, of his own peculiar temporal concernments, in compariſon of the well-fare and ſafety of his King. *Yea, let him take all, &c.* 2. Even a good King may be for a while deprived and diſpoſeſſed of his juſt rights. *This is implied.* 3. The LORD can return and reſtore Kings again to their juſt rights in his own time. *This is alſo implied.* 4. It is to be looked upon as a great mercy, when the LORD bringeth or reſtoreth a King in Peace to his juſt rights. *My Lord the King is come again in Peace unto his own houſe.* Now of theſe four points, I ſhall ſpeak as time and ſtrength will permit, in order, as they are propounded.

Doct. 1. *A truly Loyal Subject, will account nothing, of his own peculiar temporal concernments, in compariſon of the ſafety and well-fare of his King.*

And the reaſons of this Doctrine are theſe;

1. When Kings are wanting, all kinde of licentiouſneſs aboundeth. When (*r*) there was no *King* in *Iſrael*, every man did that which was *right in his own eyes.* We have ſeen the truth of this by the dolefull experience of ſome years by-paſt. But, a *King* (*s*) that ſitteth in the throne of judgement, ſcattereth away evil with his eyes. (*r*) *Judg.* 17. 6. (*s*) *Pro.* 20. 8.

2. The King is of more value then many of his Subjects. Hence (*t*) when *David* himſelf reſolved to go forth to battel againſt *Abſalom*; The people anſwered, Thou ſhalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *Thou art worth ten thouſand of us.* (*t*) 2. *Sam.* 18. 3.

3. And therefore it is *at the King*, that the enemies of a people do chiefly aime. Hence (*u*) the King of *Syria* being to fight againſt *Iſrael*, commanded his thirty and two (*u*) 1. *King.* 22. 31.

Cap-

Captains, saying, fight neither with small nor great, *save only with the King of* Israel.

4. Kings are the most eminent instruments which GOD maketh use of, for the temporal and spiritual good of their Subjects. (w) He is the Minister of GOD, to thee *for good*. But particularly;

(w) Rom. 13. 4.

1. GOD doth make eminent use of Kings, for the temporal good and advantage of their Subjects. As,

1. For their *safety and preservation* from their enemies. Hence said the people, of banished *David* (x) The King *saved* us out of the hand of our enemies, and delivered us out of the hands of the Philistines. Hence also we read (y) that GOD sent *Moses* to be a *deliverer*.

(x) 2. Sam. 19. 9.

(y) Act. 7. 35.

2. GOD maketh use of Kings for the *continuance* of a people. (z) For the transgression of a land, many are the Princes thereof: but by a man of understanding and knowledge, the estate thereof shall be *prolonged*.

(z) Pro. 28. 2.

3. GOD maketh Kings instrumental for the *settlement* of their Subjects. (a) The King by judgement *stablisheth* the land. Much talk hath been of settlement amongst us, but may we not say that since the Murder of our late Royal Soveraign, we have seen the fulfilling of that word, (b) *I will overturn, overturn, overturn it, and it shall be no more, untill he come whose right it is, and I will give it him.* We may now hope, and let us pray for settlement since the LORD hath mercifully (yea, miraculously) brought home our King, whose just right the three Kingdoms are.

(a) Pro. 29. 4.

(b) Ezek. 21. 27.

2. GOD doth make use of Kings, for the *spiritual* good and advantage of their Subjects. Hence that gracious promise (which was our sweet support in very sad times) (c) *Kings shall be thy nursing-fathers, and their Queens thy nursing-mothers.* I cannot but remark, that the Kings there spoken of, are such as have *Queens*: therefore a *Commonwealth* cannot be meant, because there may be (possibly) many *Queans*, but not one *Queen*, in a Re-publick.

(c) Isa. 49. 23.

Now Kings are, and ought to be, instrumental for their Subjects *spiritual* good, in divers respects. As,

1. By encouraging Ministers, to make known the way of life unto them. Thus (d) *Hezekiah* spake *comfortably* unto

(d) 2. Chro. 30. 22.

unto all the Levites, that taught the good knowledge of the LORD. *My sons* (saith he) (*e*) Be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that you should minister unto him, and burn incense. May we but speak *Loyally* of our King (as it well becometh men of our calling) there is no doubt, but his Majesty will not only speak comfortably to us, but also let us see as great a difference betwixt his Royal bounty, and Common-wealth encouragements (discouragements I should have said) as between watering a Garden by hand, and by the liberal dewes of heaven.

(*e*) 2. Chro 29 11.

2. Kings are, and ought to be instrumental for the spiritual advantage of their Subjects; by suppressing errors and soul-prisoning heresies. The LORD hath provided this means to cause the Prophets (*false Prophets he meaneth*) and the unclean spirit to pass out of the land (*f*) And (sayeth he) (*g*) it shall come to pass, that when any shall yet prophesie, then his *Father* and his *Mother* that begat him (that is, his *political Father* the *King*; exercising Soveraign Authority) shall say unto him, thou shalt not live; for thou speakest lies in the name of the LORD: and his Father and his Mother that begat him, shall thrust him through when he prophesieth. See also the following verses.

(*f*) Zech. 13: 2
(*g*) ver. 3.

3. Kings are, and ought to be instrumental for their Subjects spiritual advantage, by punishing prophaneness. (*h*) A King that sitteth in the throne of judgement, scattereth away all evill with his eyes. Hence (*i*) the King sendeth Governours for the punishment of evil doers.

(*h*) Pro. 20. 8.
(*i*) 1. Pet. 2. 14.

4. By countenancing and encouraging holiness. Hence saith *Solomon* (*k*) He that loveth pureness of heart for the grace of his lips, the King shall be his friend. And saith *Peter* (*l*) He sendeth Governours for the praise of them that do well.

(*k*) Pro. 22. 11.
(*l*) 1. Pet. 2. 14.

5. Kings are, and ought to be instrumental for their Subjects spiritual advantage, by providing external encouragements and accomodations for the Church. Hence is that gracious promise to the Church (*m*) The sons of the strange shall build up thy walls, and their *Kings* shall minister unto thee——I will make thee an eternal excellency, a joy of many generations——And *thou shalt suck*

(*m*) Isa. 60. 10. 15, 16.

the breast of Kings. The late Usurpers pretended much to the spiritual advantage of the Church, but yet they gave nothing to it; but sold and alienated much of its patrimony: and where they did at any time augment a mean Stipend, they did only (as the proverb is) *Rob* Peter *to pay* Paul.

6. Kings are, and ought to be instrumental for the spiritual advantage of their Subjects, by procuring their quietness and immunity in the service of GOD. Hence the Apostle exhorteth (*u*) that supplications, prayers, intercessions, and giving of thanks, be made——for *Kings*——that we may lead a quiet and peaceable life in all godliness and honesty. And thus of the fourth reason of the Doctrine.

(*u*) 1. *Tim.* 2. 1, 2.

5. Kings are the breath of a peoples nostrils. Hence the Church lamenting the loss of a King, saith, (*o*) The *breath of our nostrils*, the anointed of the LORD was taken in their pits, of whom we said, under his shadow we shall live among the heathen.

(*o*) *Lam.* 4 20.

6. When it is ill with Kings, it cannot but also fare ill with their Subjects. Hence *Samuel* threatning punishment against the Israelites, in the loss of their King (*p*) he saith, if ye shall still do wickedly, ye shall be consumed (not your King alone, but) both *ye* and your King. One said well to this purpose, in disloyal times.

(*p*) 1. *Sam.* 12. 25.

Now not to suffer, shews no loyal heart:
When Kings want ease, Subjects must learn to smart.

And thus of the confirmation of the point.

Obj. But here it may possibly be objected, that *Samuel* endeavours to convince the children of *Israel* of wickedness in asking them a King (*q*) and that they acknowledge it (*r*) saying, *We have added unto all our sin, this evill, to ask us a King.*

(*q*) 1. *Sam.* 12. 17.
(*r*) ver. 9.

Ans. Now to this I answer. It was not their sin, *simply* to ask a King: For GOD did choose *Saul* to be their King (*s*): but therefore he reproveth them as guilty of sin in asking them a King, because they failed in the manner and circumstances of doing it. As,

(*s*) 1. *Sam.* 10. 24.

1. They were unseasonable in their desire, and did not wait Gods time: Now (said they) (*t*) make us a King to judge us.

(*t*) 1. *Sam.* 8. 5.

2. They

2. They were unthankfull to *Samuel*, in that, becauſe his *ſons walked not in his wayes*, therefore they *rejected* him (*u*). (*u*) 1. *Sam.* 8. 5.

3. They were proud in this their deſire, and therefore would have a King to judge them (*w*) that they might be *like all the Nations*. (*w*) 1. *Sam.* 8. 5.-20.

4. they were fickle and rebellious, in ſhaking off the Government that GOD had ſet over them: Thus (*x*) *rejecting GOD, that He ſhould not reign over them* (*x*) 1. *Sam.* 8. 7.

5. They were impatient and obſtinately perverſe in this their deſire; inſomuch, that notwithſtanding of all that could be ſaid to the contrary, they (*y*) refuſed to obey the voice of *Samuel*; and they ſaid, *Nay*, but we *will* have a King over us. (*y*) 1. *Sam.* 8. 19.

6. They were diſtruſtfull; relying more upon a King, then upon GOD. We will have a King (ſay they) (*z*) *to fight our battells*. And although GOD himſelf *ſaved them* out of all their tribulations; yet did they ſay, *Nay*, but ſet a King over us (*a*). (*z*) 1. *Sam.* 8. 20. (*a*) 1. *Sam.* 10. 19.

In a word, I know this Text was ſqueezed to blood in diſloyal times; I did read one Sermon upon it, and heard another preached in the year of our LORD, 1648. When (as you know) there were many attempts both here and in *England* to free our late Soveraign *King CHARLES the firſt* of glorious memory from his barbarous impriſonment (the preface) and (to men not wilfully blind) prognoſtication of that execrable murder which afterwards followed) It was a year of great rain, and there were Faſts appointed, and kept, to intreat the LORD to turn from his wrath, evidenced by that judgement, whereby the harveſt of the field was in danger of periſhing. And in both thoſe Sermons, it was held out as *England*'s great ſin, procuring the judgement of exceſſive rain, that *the people were generally poſſeſſed with deſires after the King*. But (to leave wreſters of Scripture to their own deſtruction) this Text concludeth only (and ſo it was made uſe of, by ſober orthodox Divines at the beginning of the change of our Government) *That it is a great ſin in people to change a lawfull Government, and lawfull Governours*. And accordingly ſaith *Solomon*, *My Sonne*, (b) (*b*) Pro. 24. 21.

Fear thou the LORD *and the* KING; *and meddle not with them that are given to* CHANGE.

The point is applicable by way of Instruction, Reproof and Exhortation.

1. It yeildeth matter of *Instruction*, and that both to Kings, and Subjects.

1. It yeildeth matter of Instruction unto *Kings*. Be wise now therefore, O ye Kings, be instructed ye Judges of the earth. And,

1. Kings ought to esteem very highly and affectionately of their Subjects, and to have a greater sense of their sufferings, then of their own. Thus good *David* (*c*) spake unto the LORD, when he saw the Angel, that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep (namely his poor Subjects) what have they done? let thine hand, I pray thee, be against me, and against my fathers house.

(*c*) 2. *Sam.* 24. 17.

2. Kings must be wisely wary to prevent their Subjects being provoked against them. Thus the Old men that had stood before *Solomon*, advised *Rehoboam* (*d*) to be a servant unto his people a day, and to serve them, and speak good words unto them, that they might be servants unto him for ever. But he (forsking that wholesome counsell of the old men, and following the advise of the young men) spake roughly unto them; and presently they cry out (Rebelliously indeed) *To your tents, O Israel.*

(*d*) 1. King. 12. 1. to 17.

I mark this, not as if I did allow, that Subjects do behave themselves unseemly towards their King, because of the rumour or reality of any frailties or failings: for love (*e*) which covereth all sins, will make Loyall Subjects strive to put the best constructions upon their King his actings. As (*f*) *Whatsoever* the King did, pleased all the people. But I marke it for two ends.

(*e*) Pro. 10. 12.

(*f*) 2. *Sam.* 3. 36.

1. That you may be earnest with GOD by prayer to enrich our King daily more and more with all princely endowments. For (*g*) the Kings heart is in the hand of the LORD, as the rivers of water; he turneth it whithersoever he will. Pray therefore for our gracious King, as *Solomon* prayed for himself (*h*) *LORD*

(*g*) Pro. 21. 1.

(*h*) 1. King. 3. 9.

giv,

give thy Servant an understanding heart, to judge thy people, that he may discern between good and bad.

2. That GODS liberality to our King in this kind may be matter of your reall praises to GOD this day. We have heard the report of his acts and of his wisdom; and I beleeve, that the reformed Churches abroad would rejoyce in such a King. We have reason to hope, that the half hath not been told us; but that he shall exceed the fame that we have heard. (*i*) And therefore let all Loyall Subjects say this day, *Blessed be the LORD our GOD, that delighted in him, to set him on the thrones of SCOTLAND, ENGLAND and IRELAND.* And even the good LORD make it dayly more and more to appear, that because the LORD loved his people for ever, therefore he made him King, to do justice and judgment. (*i*) 1. King. 10. 6, 7. 8 9.

2. The point also yeilds matter of Instruction to Subjects. As,

1. To be deprived of a King, is matter of reall lamentation, and ought to be bewailed by Loyall Subjects. Hence saith the lamenting Church (*k*) *The breath of our nostrills, the anointed of the LORD was taken in their pits, of whom we said, under his shadow we shall live* among the heathen. Yea, saith the *Prophet*, (*l*) *This is a lamentation, and shall be for a lamentation.* (*k*) Lam. 4. 20. (*l*) Eze. 19. 14.

2. Subjects ought to make conscience of paying tribute and custome to the King. Our Saviour, although he might have pleaded freedom, yet he giveth us his own example in this case (*m*.) And the Apostle (*n*) plainly enjoyneth us to render tribute to whom tribute is due, and custome to whom custome is due. Yea, and that not only for wrath (*o*) (or for avoiding the payment of a fine, or being otherwise punished, in case you be found stealers or concealers of the Kings Dues) but for conscience sake. The payment of tribute and custome is a duty whereof those that are concerned therein ought to make conscience. My Lords! and you honourable Gentlemen! and especially you that are Merchants! take notice of this; conceale not the valuation of your lands, nor your merchandize, it betokens a disloyal heart so to do. If you ask (*m*) *Mat.* 17. 24. 25. 26. 27. (*n*) Rom. 13. 7. (*o*) ver. 5.

me

me why you never heard this from me till now? I anſwer, that ever ſince I came amongſt you, and for ſome years before, it was your miſerie to groane under the oppreſſions of bloody Tyrants, to whom (being Uſurpers) I did not conceive you owed any thing; and indeed, you might as lawfully conceale your Eſtates and Goods from their exactors (provided that the meanes uſed for concealment have been lawfull) as a traveller may hide his purſe from a high way Robber.

2. The point alſo affords matter of *Reproof*. As,

1. To thoſe that deſpiſe their King. This betokens a graceleſſe corrupt heart. They were *Children of Belial*, that ſaid of *Saul* (*p*) How ſhall this man ſave us? and that *deſpiſed* him, and brought him no preſents.

(*p*) 1. *Sam.* 10. 27.

2. It reproveth thoſe that attempt the killing of their King. *Davids* heart ſmote him (*q*) becauſe he had cut off *Sauls* ſkirt; which was infinitely leſſe then to have cut off his head; yea, ſaith he (*r*) *who can ſtretch forth his hand againſt the* LORDS *Anointed and be guiltleſſe?* Let it be therefore the prayer of all good Subjects, that the LORD would encourage our Kings heart, and ſtrengthen his hands in doing juſtice upon the immediate murderers of his Royall Father, who, notwithſtanding of frequent warnings from theſe evident Scriptures, yet would and did perſiſt in that moſt execrable, barbarous and matchleſſe Murder; yea, and did glory therein.

(*q*) 1. *Sam.* 24. 5.

(*r*) 1. *Sam.* 26. 9.

3. Thoſe alſo fall under reproof from the Doctrine, that at any time withdraw from their duty and obedience to the King (*s*) Let ſuch know, that when Iſrael forſook their King, they alſo forſook their GOD (*t*) (as ordinarily when men live without a King, they are alſo without a *ſacrifice* (*u*) and never had a good King, nor ſcarce a good day afterwards.

(*s*) 1. King. 12. 3, 4. 14. 19.
(*t*) ver. 20. 26. to. 31.
(*u*) *Hoſ.* 3. 4.

4. Here alſo thoſe are to be reproved that ſpeak evil of their King, Curſe not the King, no not in thy thought. (*w*) How many are there who have not been afraid to ſpeak evil of Dignities. (*x*) I grant indeed, that Miniſters, when called before Kings, muſt not ſlack to preach the word of GOD faithfully unto them. Hence, ſaith the *Pſalmiſt* (*y*) I will ſpeak of thy teſtimonies alſo before

(*w*) *Eccl.* 10. 20.
(*x*) 2. *Pet.* 2. 10 *Jude.* ver. 8.
(*y*) *Pſal.* 119. 46.

Kings,

Kings, and will not be ashamed. And the Prophet (*z*) was made a defenced City, an iron pillar, and a brazen wall, not only against the people, but also against the *Kings* of *Judah*, and against the *Princes* therof. Yea, the faults of a King are to be reproved. *And that,* (*z*) *Jer.* 1. 18.

1. By Ministers that are called to preach and minister unto him. Thus dealt *Nathan* with *David*. Thou, saith *Nathan* (*a*) hast killed *Uriah* the Hittite with the Sword, and hast taken his wife to be thy wife. Thus also dealt *Azariah*, and with him fourscore priests of the LORD that were valiant men (*b*) They withstood *Uzziah the King*, and said, it appertaineth not unto thee *Uzziah*, to burn incense unto the LORD. (*a*) 2. *Sam.* 12. 9. (*b*) 2. *Chro.* 26. 17. 18.

2. The faults of a King are to be reproved, by his Counsellors and honourable Attendants and Servants. Thus did *Joab* reprove *David* (*c*) for his unseasonable and too publick lamenting the losse of rebellious *Absolom*; and for his proud resolution to number *Israel* and *Judah*: why (saith he) (*d*) doth my LORD the King delight in this thing. And I must tell you, that our gracious King hath often expressed it, that no piece of service can be more acceptable unto him then this. (*c*) 2. *Sam.* 19. 5. (*d*) 2. *Sam.* 24. 1--3.

But I think, all sober men and sound Divines, will allow, that these rules be observed therein.

1. That the King be not reproved so, as that occasion be ministred to the people to think the more slightly of him. Ministers must be very carefull to *honour the King before the people* (*e*). (*e*) 1. *Sam.* 15. 30. 31.

2. Therefore a reproof to a King must be given privately. It was *Pauls* wisdom to communicate the Gospell *Privatly* to them which were of reputation, (*f*) lest by any meanes he had run in vain. Thus *Jeremiah*, concealed from the people; yea, from the *Princes* (*g*) the freedom which he had used with *Zedekiah* in secret. A personal publick reproof is inflicted by our Church as a Censure upon a person grosly scandalous; according to that Apostolicall precept. (*h*) *Them that sin* (viz. *Publickly and scandalously*) *rebuke before all, that others also may fear.* Neither is the person so reprooved, surprized therewith but is advertised before hand to expect and prepare (*f*) *Gal.* 2. 2. (*g*) *Jer* 38. 14 to. 25. (*h*) 1. *Tim.* 5 20.

pare for it: so that it cannot but be ill taken by a King to be continually surprized therewith: especially, when the reprover is haply of so soft a temper as that he dares not deal so with even an inconsiderable Heritor of his landwart Parish.

3. It is requisit that the reproof given to a King, be administred, with all reverence and humility, without any unbeseeming insolencie, either in speech or gesture. (i) Job.34.18. And in this sense is that of *Elihu* (*i*) to be understood. *Is it fit to say to a King, thou art wicked? or to Princes, ye are ungodly?* It is remarkable, that when *Paul* had said to (k) Act. 23. 3, 4, 5. *Ananias* (*k*) *GOD shall smite thee, thou Whited wall*; And they that stood by, said, *Revilest thou GODS high priest?* Then said *Paul, I wist not, Brethren, that he was the high Priest: for it is written, thou shalt not speak evil of the Ruler of thy people.* Whence I observe, that some sharpnesse that may be used in reproving a private person (as *Paul* mistook *Ananias* to be, when he called him *a Whited wall*) must be forborne in reproving persons in authoritie, lest the reprover become guilty of speaking evil of the Rulers of the people. It is not fit to use so sharp words to a King, as to another person.

4. The reprover of a King, must wisely sweeten his reproof, by making due mention (and yet by all meanes avoiding flattery) of whatsoever is justly commendable in him; that it may be evident to him, that the reprover de- (l) 2. Chro.19. 2, 3. lighteth not to find faults in him. Thus *Jehu* (*l*) when he reproved *Jehoshaphat*, for *helping the ungodly*, and *loveing them that did hate the Lord*, he addeth to his commendation, *Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek GOD.*

5. The reprover of a King would take care, that the King may see, that he neither wisheth nor intendeth him any harm or prejudice by the reproof. Thus *Daniel*, when he was to interpret *Nebuchadnezzars* dream, and (m) Dan.4.27. consequently to reprove his sins (*m*) and to exhort him (n) Dan.4.19. to break them off; he premiseth, and saith, (*n*) *My Lord, the dream be to them that hate thee, and the interpretation to thine enemies.* And *Paul*, when he implicitly reproved

Agrippa

Agrippa for being but *almost* a Christian, he wisheth him (*o*) to be altogether as himself, *excepting* (saith he) *these bonds*. And by these rules, I humbly conceive, that of the Preacher, (*p*) *where the word of a King is, there is power, and who may say unto him, what doest thou?* is to be explained.

(*o*) *Act.* 26. 29.

(*p*) *Eccl.* 8. 4.

III. The point also exhorteth you, not to grudge, murmur, or repine, because of any present burden of Assessments, either imposed or to be imposed upon you, for defraying publick Debts, and setling the King and his Subjects in Peace. Remember but at how dear a rate you would have been content not long since to have bought this day.

Doct. 2. *Even a good King may be for a while deprived, and dispossessed of his just Rights.*

Thus *David* was forced to flee out of the Land for *Absolom*. (*q*) Hereof we have had so late and sad experience, that I need not insist upon any proof. And the good LORD save our King and his three Kingdoms from any more proofs of it.

(*q*) 2. *Sam.* 19 9.

The point is profitable, for Instruction, Reproof, and Exhortation.

1. It instructeth us in three particulars.

1. A disasterous condition denoteth not a wicked person or cause. After the overthrow at *Dunbar*, when that bloody and barbarous Monster, *Oliver Cromwell*, of most detestable and damnable memory, did (in a Letter of his, directed, to be communicated to some Reverend Ministers of *Edinburgh*, then besieged in the Castle) magnifie himself against the LORDS Anointed, because of that dismal stroke which the LORD suffered him to give this poor Kingdom: he was well answered, That the result of a Battel, though ordered indeed by a just and wise providence, is no infallible proof of the equity or iniquity of a Cause; since the same event is, both to the righteous, and to the wicked, to him that sweareth, and to him that feareth an oath.

2 Not Kings, but GOD is to be trusted in. (*r*) It is better to trust in the LORD, then to put confidence in man. It is better to trust in the LORD, then to put confidence in *Princes*.

(*r*) *Psal.* 118. 8. 9.

3. The LORD is Supreame, and hath absolute Power over Princes, and the Kings of the earth, to dispose of them as it pleaseth Him. (*s*) He removeth Kings, and setteth up Kings.

(*s*) *Dan.* 2. 21.

2. The point reproveth those, that are ready to be exalted above measure because of the present deliverance. For men to suffer their hearts to be lifted up, (*viz. with pride*) because of deliverance received (*t*) is the way to provoke the LORD to wrath against them, because they (in so doing) render not again according to the benefit done unto them. Humility after deliverance, doth best evidence, that the rod hath been sanctified. He that saith in his prosperity, he shall never be moved (*u*) shall finde trouble when GOD hideth His face.

(t) 2. Chro. 32, 25.

(u) Psal. 30. 6. 7.

III. The last use of the Doctrine, is for Exhortation. *And,*

1. Beware of those things which may provoke the LORD to deprive us of our King. *As,*

1. Beware of a lewd and dissolute conversation. Hence saith *Samuel* (and let the interpretation and fulfilling thereof be to the Kings enemies!) *If ye shall still do wickedly, ye shall be consumed, both ye and your King.* (*w*) It is very lawfull for you to expresse your joy for the Kings deliverance from his manyfold Adversities, by Eating and Drinking, clapping of Hands, Shouting, ringing of Bells, Bone-fires, and all other possible tokens of joy: But beware of excess. When *Ahasuerus* made his most magnificent Feast, to shew the riches of his glorious Kingdom, and the honour of his excellent Majesty; and gave drink (not in Glasses but) in vessels of Gold, and royal wine in abundance, according to the state of the King. (*x*) The drinking was according to law, *none did compell*: for so the King had appointed to all the Officers of his House, that they should do *according to every mans pleasure.* Wo unto him therefore (*y*) that giveth his neighbour drink: that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness. Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORDS right hand shall be turned unto thee, and *shamefull spewing shall be on thy glory.*

(w) 1. Sam. 22. 25.

(x) Est. 1. 8.

(y) Hab. 2. 15 16.

I beseech you, My Beloved! do not thus sin away your mercies, and disgrace your triumph. I could wish that it were possible for the noise and sound of your triumphant Rejoycing, to be heard in all the places of our *Soveraigns* solitary and tedious exile, that it might be evident to all the world, that he was never cast out of the hearts of his Subjects. But I hope, My Lords, and the honourable Knights and Gentlemen, that

that have done us the honour to accompany us in our Rejoycing, as alſo you of the Congregation, and eſpecially the worthy Magiſtrates of the City, will take heed of rendring our Rejoycings ſinfull, by any lewd extravagancies. Remember upon our Soveraigns early and moſt Religious Declaration of the 30th. of *May* laſt, wherein he profeſſeth to be aſhamed of thoſe that have no other way of teſtifying their affection to him, but by prophaneneſs.

2. Corruption in the worſhip of GOD, provokes the LORD to deprive people of a King. (*z*) The LORD did therefore threaten to rent the Kingdom from *Solomon*, becauſe his heart was turned from the LORD GOD of *Iſrael*. Let it be therefore our earneſt prayer, that all things in reference to Religion may be ſettled (*a*) according to the pattern in the mount: and that GOD would make our King, zealouſly carefull, that (*b*) whatſoever is commanded by the GOD of heaven, may be diligently done for the houſe of the GOD of heaven: for why ſhould there be wrath againſt the Realm of the King?

(*z*) 1. *King.* 11. 9. 11.

(*a*) *Heb.* 8. 5.

(*b*) *Ezra.* 7. 23.

3. By evil Counſellors, a people may be deprived of their King. It was upon *Rehoboam's* forſaking the counſel of the old men, and conſulting with the young men——that the people cried out, *To your tents* (*c*) *O* Iſrael. Hence ſaith *Solomon* (*d*) *Take away the wicked from before the King, and his throne ſhall be eſtabliſhed in righteouſneſs.*

(*c*) 1 *King.* 12. 8-16.

(*d*) *Pro.* 25. 5.

4. And laſtly, beware of *Sabbath-breaking*. Hence ſaith the LORD by his Prophet (*e*) *If ye diligently hearken to me——to hallow the Sabbath-day, then ſhall there enter into the gates of this City*, Kings and Princes, *ſitting upon the throne of* David: *But if you will not hearken unto me, to hallow the Sabbath-day——then will I kindle a fire in the gates thereof, and it ſhall devour the* Palaces (or Courts of the Princes) *thereof, and it ſhall not be quenched.* My dearly Beloved! as you deſire the proſperous continuanse of our King. I pray you lay this to heart, & remember the Sabbath-day to keep it holy.

(*e*) *Jer.* 17. 24. 25. 27.

2. Let me exhort you to do thoſe things, which may continue the bleſſing of a King with you. *And*,

1. Make conſcience of Gods worſhip. (*f*) If ye will fear the LORD, and ſerve him, and obey his voice, and not rebell againſt the commandment of the LORD, then ſhall both

(*f*) 1. *Sam.* 12, 14.

both ye, and also the *King* that reigneth over you *continue*, following the LORD your GOD.

2. Pray for the King. Thus *Darius* required, that those who did (*g*) offer sacrifices of sweet savours unto the GOD of heaven, should *pray for the life of the King and of his sons.* And *Paul* also (*h*) exhorteth, that *prayers be made for Kings.*

(g) Ezra 6. 10.
(h) 1. Tim. 2. 1 2.

3. Endeavour in your places and callings that Justice may be executed. Upon this condition, the LORD promiseth prosperity and continuance to the house of the *King of Judah*, (*i*) but threatneth desolation in case the executing of Justice be neglected (*k*) And saith *Solomon* (*l*) *The King that faithfully judgeth the poor, his throne shall be established for ever.*

(i) Jer. 22. 1. 2 3 4.
(k) Ver 5.
(l) Pro. 29. 14.

4. Be faithfull in discovering any treasonable attempts against the King that may come to your knowledge. Thus when it was known to *Mordecai*, that *Bigthan* and *Teresh* were wroth (*m*) and sought to lay hand on the King *Ahasuerus*; he revealed it, and the Traytors were hanged on a tree.

(m) Est. 2. 21. 22. 23.

Doct 3 *The Lord can return and restore Kings again to their just rights in his own time.*

For (*n*) wisdom and might are His. And He changeth the times and the seasons: He removeth Kings, *and setteth up Kings.* I may say (*o*) *this day* (this joyfull day) *is this Scripture* and Doctrine *fulfilled in your ears.*

(n) Dan. 2. 20. 21.
(o) Luk 4. 21.

I shall give you therefore with much brevity the use of the point.

1. It informeth us, that Kings are to hold their Crowns and Kingdoms of GOD, By *Him* (*p*) do *Kings reign*, and Princes decree justice. The most High ruleth (*q*) in the Kingdom of men, and giveth it to whomsoever he will. And to this purpose was the grave Speech of *our Gracious Soveraign* to the Speaker of the House of Lords, on the 29th. of *May* last, at his first coming to his Royal Palace of *Whitehall*.

(p) Pro. 8. 15.
(q) Dan. 4. 25.

2. The point also reproveth and demonstrateth the folly of those, who said in our Kings low condition (his Armies being defeated, himself forced to make a Hollow-oake his Palace, and to passe in the forme of a Servant into a long and tedious exile) that he was helpless. Thus, many there were (*r*) that said of the Psalmist, *There is no help for him in God*, But (saith he (*s*) *thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.* And blessed be

(r) Psal. 3. 2.
(s) Ver. 3.

the

the LORD GOD, that our King can now say (upon comfortable experience) with that sweet Singer of *Israel*. (t) *The LORD preserveth the simple: I was brought low and he helped me.*

(t) *Psal.* 116. 6.

3. All that have found mercy to wait upon God for our Kings restauration, may hereupon be encouraged to wait upon GOD, in a time of any strait, in confidence of deliverance. And let us say in times of trouble with *Jonah* (u) *I am cast out of thy sight; yet will I look again toward thy holy temple.*

(u) *Jonah* 2. 4.

4. The point also commendeth our Kings patience (commended so much by Sr. *Harbottle Grimstone*, Speaker to the Right Honourable, the House of Commons in *England*, in his eloquent Speech made to the King, on the 29th. of *May* last) in waiting upon GODS time and meanes of his being restored to his just rights.

Doct. 4. *It is to be looked upon as a great mercy, when the LORD bringeth or restoreth a King in* PEACE *to his just rights.*

And the reasons hereof are these following,

1. The Preface to our English Bibles, dedicated to *King James* the Sixth of happy memorie, saith it, in these words—*The appearance of your Majestie, as of the sun in his strength—gave unto all that were well affected, exceeding cause of comfort, especially when they beheld the Government established in your highnesse, and your hopefull seed, by an undoubted Title, and this also accompanied with* PEACE *and tranquillity, at home and abroad.*

I have often thought, that when the late Usurpers did barbarously endeavour totaly to extirpate the remembrance of the Royall Family, by razing all Monuments and engravings thereof; so that not so much as a sentence of Scripture that had the word KING in it, was permitted to remaine on the plaister of a Church wall: they did not mind the *Bible*; or otherwise we had not been permitted to wear an evidence of his Majesties Title to the Crowns of these Kingdoms, all this while in our Pockets.

2. There is greater hope of Church-Settlement, by the Kings peaceable attaining unto his Kingdoms then otherwaies. It is remarkeable (w) that *David*, although a man after GODS own heart (x) and who fought only (y) the *LORDS*

(w) 1. *Chro.* 22. 6. to 11.
(x) 1. *Sam.* 13. 14.
(y) 1. *Sam.* 18. 17.

LORDS *Battells*; yet he was not permitted to build an houſe to the name of the LORD, becauſe he had ſhed blood abundantly upon the earth in GODS ſight, and had made great wars: but that work was reſerved for *Solomon*, a man of reſt, in whoſe dayes the LORD intended to give peace and quietneſs unto *Iſrael*. Neither is it noted in vaine, that all the ſtones of *Solomons* tempel (z) were made readie before they were brought thither: ſo that there was neither hammer nor ax, nor any tool of iron heard in the houſe all the while it was in building. It certainly teacheth us, *That the Church flouriſheth moſt in peacefull times, and under peaceable Princes.*

(z) 1 *Kin.* 6. 7.

3. The King is the more endeared to his People, that he comes to his Rights in Peace. The people (*a*) ſpake of ſtoning *David*, becauſe the ſoul of all the people was grieved, every man for his ſons and for his daughters. Even ſo, had our King obtained his juſt Rights by force of Arms (as juſtly he might have attempted it) his Victory might haply have been turned into mourning (*b*) unto all the people: who although they would have rejoyced in his ſucceſs; yet they could not but withall have bewailed the ſlaughter of Children, Husbands and other relations; and the rather, becauſe periſhing in rebellion. But now, how great muſt our joy be in his unbloody victory?

(*a*) *Sam.* 30. 6.

(*b*) 2 *Sam.* 19. 2.

4. By the Kings obtaining his juſt Rights in Peace, the glory of GOD is the more advanced. For now there is no ground for us to vaunt our ſelves againſt GOD (*c*) ſaying, Our own hands have ſaved us. But we muſt acknowledge with the Pſalmiſt, (*d*) They got not the Land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.

(*c*) *Judg.* 7. 2.

(*d*) *Pſal.* 44. 3.

5. The King is hereby taught to rule with the greater moderation; being free from the temptation of an abſolute Conqueſt; of which his Royal Father, our late King of glorious memory, profeſſed himſelf afraid, when at any time he was likely to prevail in his Wars. It was well remembered at the Coronation of our King at *Scoon*, that a great and grave Councellour of *France*, being deſirous in his old age to retire from the Court, to enjoy privacy, fit for his age; he was deſired by the King, to leave behind him in writing ſome directions for

for Government: And having a while bethought himself, what to do, at last he wrote upon the head of a sheet of paper, *Modus*, and in the middle, *Modus*, and at the foot also, *Modus*, and wrapping it up, delivered it to the King: meaning thereby, that the best advice he could give to the King, was, To shun Extreames, and keep a measure in all things. I remember, that a little after the Battell at *Worcester*, before his Majesties escape beyond the Seas was certainly known, being in conference with a godly Minister, who was then a sufferer, and now resteth from his Labours; we were thinking upon that saying of the Psalmist, (e) *When I shall receive the Congregation, I will judge uprightly*; And he told me, That he was assuredly confident, that the LORD had not cast off our Soveraign, though then sadly distressed: but only was teaching him *to King it better*. And our Soveraign Lord himself, in his Letter to the honourable House of Commons, of the $\frac{4}{14}$ of *Aprill* last, saith, "That he trusteth to make so "right Christian use of his Afflictions, as that both he and "all his Subjects shall be the better, by what he hath seen and "suffered.

Mr. *Walter Rosmel*, Minister of *Chatham*

(e) *Psal.* 75. 2.

I shall give you but three uses of the point.

I. And in the first place it serveth for the commendation of our *Royall Soveraign*, his declining Forraign Assistance, (whereof he was assured) for recovering his just Rights; expressed in his Gracious Letter from *Breda*, of the $\frac{4}{14}$ of *Aprill* last, to the Right honourable House of Commons in *England*, which they took not for a complement, as it appears both by their appointing a publick day of Thanksgiving to GOD, for enclining his Majesties Royal heart to such clemency and indulgence towards his poor Subjects, as also, by their loyal Answer to the said Letter, which Answer was dated the 2. of *May* last.

I have seen a Book published this year, which reporteth a design, which (saith the Author) hath been long a hatching of the Popish Leaguers beyond Sea, their invading of *Britain*, as the strongest Bulwark of the Protestant Cause, that it being brought under, they might the more easily make a prey of the rest of the Protestant States and Churches: and that this Invasion is like to be stated upon such a quarrell, and carried on under such a pretext, as will engage the affection and assistance of some

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some, and blunt the oppofition of others. But I hope (our King being return'd in Peace) there is now no need of this fear.

II. Here is alſo reproof to thoſe ſelf ſeeking men, that grudge that their trade of War is like to be marred, by the Kings peaceable return: and therefore do what in them lieth, to ſtifle the returning affections of his Majeſties miſled Subjects: which (*f*) imagine miſchief in their hearts; continually are they gathered together for War. They have ſharpened their tongues like a ſerpent; adders poiſon is under their lips. How may the peace-deſiring Chriſtian complain with the Pſalmiſt (*g*) *My ſoul hath long dwelt with him that hateth peace. I am for peace, but when I ſpeak, they are for war.* Of ſuch, let us pray with the Pſalmiſt, (*h*) *LORD, rebuke the company of Spearmen —— ſcatter thou the people that delight in war.*

(*f*) Pſal. 140. 2. 3.

(*g*) Pſal. 120. 6. 7.

(*h*) Pſal. 68. 30.

III. Now for a cloſe, Let me exhort you to rejoyce, yea, rejoyce exceedingly before the LORD this day, for this admirable Mercy of the Kings peaceable return to his own Houſe. How ſhall I hear expreſs my ſelf? Aſtoniſhing ſilence is the beſt Rhetorick. Words cannot ſpeak out wonders. Hear, O heavens, and give ear, O earth, for the LORD hath ſpoken. And thus ſaith the LORD, Let the heavens rejoyce, and let the earth be glad; let the ſea roar and the fulneſs thereof; Let the field be joyfull, and all that is therein: then ſhall all the trees of the wood rejoyce. Light is ſown for the righteous, and gladneſs for the upright in heart. Rejoyce in the LORD, ye righteous, and give thanks at the remembrance of His holineſs. Yea, make a joyfull noiſe unto the LORD, all the earth, make a loud noiſe, and rejoyce and ſing Praiſe. Sing unto the LORD with a harp, with a harp and the voice of a *Pſalm*, with trumpets and ſound of cornet: Make a joyfull noiſe before the Lord the King. Let the ſea roar and the fulneſs thereof, the world and they that dwell therein: Let the floods clap their hand: let the hills be joyfull together. Yea, go to your tents, joyful and glad of heart, for all the goodneſs that the LORD hath done, for *Charles* his Servant, and for *Scotland*, *England* and *Ireland* his People.

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